

Practically the last day. Or rather, our meeting, really, which will be more of a meeting because tomorrow is a specialized kind of a day and then we'll be gone. So, now what will we talk about this time? Sometimes like a resume. Try to look back from the time we came, and then the different events and what we experienced, where we went, trips and so forth, talks you've had, meetings, movements with music, all of that over a two month's period and you try to collect it now in yourselves and you see it as a whole. And then the question is what did you get out of it and what will last. We've had enough meetings, about 24 tapes I think, not counting the radio, except, O, by the way, there is an interview that came a week later. The tape is here. Bill has it. Followed by music, Peter. Where are you? And it came over quite well. Very nice. And then for good measure, it happened to be the birthday of the Buddha and they played some Zen--boom, boom, you know, that kind of chanting. It's an interesting tape. And what interested me probably more was that the next day they repeated it. So there may have been some inquiries from it and we'll see what happens in Seattle. It taught me a few things, particularly the first one, which you probably remember was a repetition of the, what we call, the Grenada loft meeting. It was taken as it was and I spent an hour and a half on it. It was much too condensed. It was quite wrong, I think, as material for a radio talk. It couldn't be helped because most of the tapes are a little condensed. I will say something about that later. But in any event, for a radio audience, not knowing anything and not having any particular background, I think it was rather difficult. So if we do that again we'll have to do it differently. But anyhow it's there. So are all the tapes. You may have noticed if you look at them, if you recall them, and perhaps if you listen to some of them again, it is like a series. And at Palo Alto it was the climax, tying things together and bringing it back again to simplicity

of Work and the realization of what is meant by "I" and actuality of the process what takes place when one tries to Work or tries to become conscious. And you should take this now as a series starting in Santa Fe with a variety of different subjects, some quite repetitious of course, but many times in a different kind of a setting. And that you have this now as information for yourself. And I would advise you that you take these tapes every once in a while and go through them and listen to them by yourself, not in the presence of others, because then you run exactly the same difficulty as you are in when you are at a meeting and you can't stop me. When you listen to a tape and you are by yourself and can stop it, stop it at the time when you want to. Try to recollect a little bit and then go on if you want to. Or do it some other time. I say it is too concentrated. It is like very thick cream and maybe you have to dilute it a little bit because it is practically unpalatable. And when you try to think about certain things and you miss what is the next, and as I've said before, <sup>ugh</sup> altho<sup>ugh</sup> it may be logically built up, it is something that you cannot contain. I know this. I've given you an explanation. I want to condense matters as much as I can to get it away from me, to get it out of myself, to get it on a tape, to record it, to have it there, without--with no particular special meaning and simply that it happens to be there and that you can use it then and then I hope that you actually will use it. And you have to use it now in the right way, that you don't try to go through the same performance again of getting too much. You will have indigestion, because that what is there of course is condensation of many different angles and view points, you might say, putting it against certain backgrounds of things that are related and out of which you have to extract certain things for your own living, because that's the purpose. You're not listening just to listen. You're listening for two reasons. One is to have inspiration to do something about yourself and the second is that you know what to do and that it is clear, whatever you are doing, that that has a definite result

and also that it has a reason why it exists. You will always have to come back to that and you will have to think about these two months as a concentrated effort on the part of all of us. And I hope that you will be able to continue with the movements in the right way, and I think we have made some preparations that perhaps you can do it. But it still will require organization of some kind by different people and the different things that you have maybe as questions now about how should we do this or that, we ought to talk about it and perhaps tonight is as good an evening as any other.

But let me say something else first because you're going back now a little bit more in ordinary life since this was a - I've said it in the beginning when I came - it was a kind of concentrated effort on your part and you have spent a great deal of time now here or at different places and out of your ordinary life. Now you go back again to your ordinary life and the routine of a few meetings here and there and sometimes you will not attend. Or you did attend because I happen to be here. You will fall back. Maybe slump back. Maybe you will be happy because it will not require as much of an effort at the present time. After I've gone you're liable to sigh a sigh of relief. Thank goodness, now we can come back to our own. I think you will. I think it is quite natural that you do. I remember many times that G. set a certain pace and then I thanked God that he was put on the boat and now we could go back to sleep. Well, it is human, naturally, and there is no objection to it at all because I think that after a little while you will find your own rhythm again. And this rhythm, that is the point that I want to talk about. What is the rhythm of your life? Mostly professional and of course many personal questions. But you set a certain tone for yourself, that's your rhythm. Sometimes high, sometimes low, sometimes mixed. Many different little bits of overtones in it of course, it is not always a full chord. Many times it's broken and it is not always harmonious. Still this is your daily living in the way you have to do it and the

way sometimes economics or sociological arrangements make you and force you to do this, and you will be engaged again and again in such tremendous quantity of material which will affect you, which you will have to take in, you have to digest, you have to be in contact with because you happen to live that way and it is a necessity. And there is always this chance that you will consider much too much time to be spent on things that are not really useful but you feel it has to be done. And sometimes you think it's a very good excuse to consider it then that you have no time to Work. Once and for all you must make up your mind that that is no excuse and that simply when you, so called, are so busy and worried and run around and have to be active, that is only an excuse to tell yourself that you shouldn't Work because, so called, you cannot do it. It is not a question of the occupation, of how much you spend your time. It's a question of your attitude and this is what I meant by rhythm. There has to be in the rhythm of your life a very fundamental note. It depends on your type where it is. Sometimes it is shrill, sometimes it's like a boom of a gong, it's a bass. Sometimes it is really harmonious, Sometimes it is a cry, a real wish. Sometimes it is an acknowledgement of the condition in which you are which is very distasteful and in which there are many problems, and then you will turn toward the possibility of trying to get out of it and do something about it for yourself. And at the present time the only way you really know that it might be successful is a practical application of trying to become impartial to all of it, all of your life. This is the note that has to be struck and that note has to be sounded every day. It does not mean that you will be able to follow it up but it still has to be there, and that when you cannot follow it up you have to be sorry. You see, you don't pay enough, because you don't consider it important enough. You still consider much of this kind of Work by the way, and when it happens, it happens and when there is no wish



you just don't have a wish. And you know that the fundamental reason that you don't have a wish is that you don't realize the condition in which you are and what you really are and how terribly bound you are. That is one thing and the other is that you believe in the disease of tomorrow, and that for that reason G. said, "Remember your death", because that might be the only way by which you sooner or later will want to work or do something about it. One cannot think of one's death during the day. It's very seldom that you will be reminded unless for very special reasons you will probably happen to think about it. But in most cases you don't because you're interested in life and even sometimes making a living. So your dying you consider only at certain times and this particular note now has to relate to the fact of your dying so that when you hear it, it is like a temple bell which is being struck at your funeral. Life has to be at times that serious, because only out of that kind of a state will be born a wish to do something for yourself and then to hope and to pray to God that you won't forget. And out of the thousand and one things that you have to do, and face and that occupy your thoughts and occupy of course your feeling<sup>s</sup>, that what has to be brushed away, that sometimes is much too much in the way, can only be done by this, what you really wish, as if at such a time you not only hear the sound but that the totality of your body starts to vibrate in that same kind of a rate of vibration. With other words, that you feel it in your bones that it is necessary to be honest and to tell yourself of course you have time but you have no wish and to call it exactly that; there is no wish because I have no appetite. I don't see any sense in being hungry for the development of an inner life. And many times of course why should you because you're busy, and that what ordinary life gives you sometimes is quite satisfying. The times that you have to think, at the moment when you wake up in the morning. If at that moment, just for one moment, you could realize that that day is a day which is

twofold: One, the form of life to which you are accustomed, and one, the form of the possibility of stopping life to which you will have to be accustomed later and for which you now should Work. And, at that moment, the question of death is on the tip of your tongue, and that then you go into life. I would almost say try it. It will give a tone to your day. You'll be very careful for a few moments at least how to spend your next breath, how at such a time you will think that there is energy and that you are careful because you're responsible and you want to make absolutely sure that the way you spend it is correctly so that you could face your own conscience at the proper time. And still all of this, you see, what have you gained now regarding that, during the time that we all happen to be here. And in retrospect, you have to consider it now because it was done, naturally, for a certain reason. And the reason now is this communication between ourselves and the communication for yourself with that what you ought to be. This is what you should get out of it. You are now, you know, you know well enough what you are. No one is a fool for any length of time. You know very well how lazy you are and how inattentive. Mechanical, of course, we can use that word for it if you like, but how really low by the ground you are and that how much of your time is really spent in things that are not worthwhile enough. And that even if you want to spend it on things that are more worthwhile there are too many of them and you don't know how to make a selection because everything becomes so equal and it looks as if everything has value. When you start to think of what you have gone through in the last couple of months, there have been of course many disappointments. Many things that we thought could have happened and didn't happen. Mostly our own fault because we don't know ourselves well enough and sometimes we hope against hope, thinking that conditions will be a little different and afterwards you will have to admit that how stupid and foolish it was to expect certain things to happen when they cannot happen. And you have found that as far as people

in your relationships with the different people, in talking, the expectation, how their behavior was, particularly on the trips, that you know you really didn't know them. And now you know them and also you know yourself. And so when you now make up your mind about what you're going to do and how you consider this little period--maybe I'll be back again in the Fall and then again there'll be a concentrated effort--because it has to be. If you don't do it time will slip through your hands. There will be nothing really to remind you. Only shocks of certain kinds will bring you to your senses. Prayer can do it if you only knew how to pray but you don't pray anymore because you don't live that kind of a life. You don't live with your inner life turned out and you're not interested in demolishing your outer life because it's still so terribly important. And of course it is important in many ways because you cannot eliminate the fact that you are man on earth and that you have to continue to live here and that that requires, of course, energies of certain kinds and that for that you have to have material. And for that your time, your precious time, has to be spent. And it is too bad that so much of that kind of a time has to go in that kind of a direction simply in order to maintain yourself or even to study and acquire knowledge. And that takes so much, of course it does. It's a stupid kind of society we live in. But that is a fact. And not all of us can go out to the country and live on a farm for a little while or do some free lancing, having so called free time, which of course you don't have because you occupy yourself with a lot of things in order to keep busy sometimes. And now this, what you have to face. How will you be? Where's the place now of this kind of an experience as I've said, of a concentrated form, that really you have to digest and learn to digest and be in touch with and not to forget, or at least not to forget it too soon? And don't take on your ordinary color again. Try to put something new in it that is a little different, as if you really

could claim that to some extent at least you have been reborn and that you look at that what you have to do from a little different standpoint so that really you are changing and that you allow yourself time to consider it and to consider such a change. And at times, then, you will make up your mind that you are going to change because you wish. It is not always a question to wish the wish to be awake because it's still much too vague. I have to link it up with what you are and what you're doing and how you spend your time to see what you can eliminate. And you have to learn to fight because sailing with the wind is not your doing. It is the wind. Tacking, that will be the thing where you actually can show some kind of a skill. And when it becomes a little difficult, exactly in such conditions which usually you will avoid because we are those followers of the line of least resistance, you run away from things, you don't face them. And sometimes when you think you have freedom you spend it and it is gone before you know, and what is there on the other side of the scale that you really could say it was worthwhile? This is the kind of thing you have to consider now. It's our last evening. You can listen to some tapes from New York probably because when we get back to New York there are the things there to be taken up and again put in some kind of a form. I hope we'll be able to see each other again. I won't make any promise. The older I get the more I think and I feel that I should not promise anything because maybe I cannot keep them, or maybe something else happens that makes me decide that it is not right even to have made a promise. I live more and more day by day. But it is in that sense possible for me to concentrate on each day because I don't care about tomorrow. You might say that is a question of getting a little older. (Probably is true.) And to some extent one has tasted many things and there is no use repeating them. But that is why I'm telling you, because I'm a little bit older than you are.



There's a little bit more of life and probably a little bit more of experience, and on the basis of that I say, "Remember your death". because this is very important for you. One moment in the morning, as if everything has ended. As if at that time you die. As if at that time you stand still and time stands still and that moment of realization is equal to death because it is at that time that you will know the difference between time and timelessness.

So what will you do? Work together. Tolerate each other. You don't have to love each other. You can't anyhow. Simply because you, because they don't love you. How could you make yourself be loved by someone else? How can you change so that there is no thought, selfish, No preponderance of yourself over someone else? How can you find in your own make up the proper attitude toward others? How can you find the proper words when you want to talk to them? What kind of thoughts do you allow yourself towards others to go out and affect them? And to what extent are you able to control yourself, your temper, your criticism, your nonsensical ideas about others and how they should behave? What do you know really? Try to think about that once in a while. The whole day will be gone in a great deal of, so called, necessities. There are hundreds of moments at the times when you are absolutely not worried, when you have all the time in the world, even if that time is only five minutes, when you can come to yourself if you wish, when you can take a few minutes off and relax and sit and stand and stare maybe. But at least you can be cognizant of the existence of yourself, exactly because you're <sup>sometimes</sup> running around like a race horse or a chicken without head, and realization of that, that that also happens to you, you ought to be ashamed then as a man, because that is not manly at all. How to grow up? How to understand your youth? How to know what is right? How to understand the conditions in such a way that you know what is needed and how then to

change, to be flexible so that you then fit into the conditions as they are, not the conditions as you would like them to be. And not the way you expect to behave because you happen to be that way and someone else has to accept you because that is you. Go all the way in being someone else and then you will find out how difficult it is to get out of your own little house and your shell, to be really, I call it, flexible. It is really adaptable. To know what to do at the proper time, to be able to do it, and that requires training. Because you cannot--you have already partly crystallized and you cannot find as yet a solvent to de-crystallize, to make you liquid, make you air even. You love sometimes even to stand on that what you call now solidity as if you are already a man. How far we are from it and how little do we really know. And your interests, where do they go? Ephemeral, little bits of information here and there. And you spend your energy many times, and you know it, in nonsensical directions. Your energy in talking to different people quite uselessly. Grow up to know that you are a manager of a factory and that the efficiency depends on you under the guidance of God. And that you have responsibility to that kind of management, as if God has invested his energies in you and you are supposed to give a return and perhaps a profit so that you become a worthwhile investment and that, after some time, maybe God is willing to take you in as a partner to help Him to do something that, from God's standpoint, is worthwhile and that from your standpoint you gradually start to understand that it's really the sole aim for Man to learn how to meet God, on earth, even. The energies that go in such different directions over which you have some control and that you must know that in spending it that what is required on your part to spend it correctly if possible, with all of you, and not to forget that all the time you're under the influence of a great many forces not always made by yourself, but that have been created as far as earth is concerned

and are now in the atmosphere and that without your knowledge that you are affected, and that sometimes, knowing that you are in a certain state, you cannot trace it. And maybe, who knows what it is in the atmosphere that has caused it? Or the different thoughts of different people about you. Or the conditions that have been created because of our present civilization, our politics, our ordinary existence, our surface treatment of all kind of superficial problems, everything that is taking place in the rest of the world in which of course we have no say, but nevertheless you are affected by it. All the dire predictions that are going to come, cataclysms and earthquakes and all the rest. Everybody is filled with it now, you know, prophecies of a certain kind that this and this and that is going to come, so save your soul. And what is there to save? And the more you start to think of it, the more you will be worried because supposing it happened here and you were there and then die and then what? And what of your life? Why shouldn't you lose it? What is the value for it now? I've said it many times, it becomes more and more repetitious, and although you may be young and expect certain things to do in this world--it's quite right, you should really work for that and perhaps have a position or perhaps make a name. But even that, you know, when you die it stops. What can be for you, if you possibly can actually live? What can remain in existence? And this is the problem you have to face when you are subject to these kind of accidental happenings which of course may or may not take place. But what of it? Why should <sup>you</sup> live on the <sup>ph</sup> periphery of your life? Why should you actually have worried perhaps you will be killed in this life? Why not consider the necessity of living totally if life is eternal? This is just a little part of an indication that there is life and now you become aware of the fact that life exists and now you're part of that, you know it, and now

you prepare for the wish how to try to continue to remain alive, regardless of your death so that death will lose its sting, so that you don't live in a place where death can do you harm, when you actually can depend that you will continue, that you know it as experience and that you now start to live in accordance with that kind of a knowledge. How will you prepare? What will you do to overcome all the different influences that now are going to destroy you? And they are of course destroying you day after day, and the more you allow such thoughts to stay with you and the more value you will give them, and the more you will be exposed to things you even don't know and that you are, in your innocence, hope that they will pass you by--they won't. They will affect you. All of them. Even the thoughts of other people will affect you, <sup>the</sup> same way your thoughts will affect someone else. The influence that you can produce on others, it will be felt. They are sometimes such little straws, you know, holding up the water trickling down from the mountain, and it goes left. And if the straw hadn't been there, it would have gone right. This life of ours is exactly that, full of accidents, and they're going one way or the other and we allow it because we simply don't know what to do to stop it. And you can't stop it because there's already too much of it. At most you can extract from it what you can and then move to another place. Because this is really the only solution. What good would it do to try to improve even your ordinary body and only that it is healthy and it takes care of you and that you, of course, take care of it and that it is functional and that of course in that kind of healthy state there is a possibility for other things to develop in it so that you don't have to spend too much time thinking about your diet. And that you sleep enough and that you have energy in the morning, that you don't feel exhausted because of your own stupidity in going to bed too late. Or that you think your



body can stand a lot of alcohol or misuse or, we're almost in the country of the drugs, aren't we--LSD and the rest? Why pay attention to such things which are not going to give you anything of a permanent value? And that is what I meant a little while ago when I talked about the tone. The tone has to be a permanent one, a one you know and will always be struck whenever you wish, and you will always hear it when you pray because that is the fundamental note of your life and you have to find it. And when it is there it rings, and it rings for you, now, in your life. And it rings also when this kind of life is over with. And it goes with you, it stays with you. It will be with you permanently as your name will be permanent until there is no use for names anymore and no use for bells and no use for sounds. When the totality of life finally is life totally, as infinity, without bondage. For the time being, move. Move from your physical body. Move and live in your emotional body. Make it first with the aid of your soul, whatever you already know about it--your intellect, your real, your consciousness, that what you know to be so, that what already gives you Truth. Because you have worked a little bit, you have already some knowledge. That's why I said a little while ago you're not fooled. You know well enough and there is enough of it to create for yourself something of an emotional kind in which you then could move, for which you now must prepare. Don't wait because you don't know how much time you will have afterward. Now you have the time. Now is your responsibility, not later. And how to live in that? By trying to understand what kind of attachment you have to your physical body because that's what will hold you back. How do you reach it? By means of your feelings. You study your feelings. You see where they are and how they go all over the place. Not with your mind because your mind doesn't understand your feelings at all. But your feelings are there and have manifested and always will. At least for the time being it will be an unconscious state,

always, in the manifestations of your body. And now become acquainted with your body as a result of a feeling you have, of any kind of feeling all the way up and down the scale. Negative or positive, all of them have value. And it's not a waste of energy when you try to study them to see what is the affect and how you are affected by it and how it influences, not only your thoughts after a little while, but also your activity. And that sometimes you cannot even do things because you feel too much or you're emotionally upset. Keep on finding out where the feelings are now and what they do to you and what is then produced in the body, as a result of such feelings, will create a wish on the part of the body so that then the body thinks it cannot do without a fulfillment of that kind of a wish. Your fight is against that what your body now desires, and then you have to make up your mind if you're entitled to follow up on it or to go against it. Each time, each week, you take some kind of a physical tendency of yourself and you go against it. You fight it. It'll give you friction but it will also--will produce in you a real will of overcoming difficulties. Those are the difficulties and unless you fight this body you will never be able to be let loose and you will never be able to move to the Kes<sup>d</sup>janian mansion, if that is where you want to go, and also become free from this earth. You will never meet God. God is not coming across the threshold of your physical living quarters. He will look from the window of the Kes<sup>d</sup>jan at you and He will beckon you to come and it's up to you to go from the physical living to the emotional one. There God will be. And the more you prepare the longer He will stay because He won't want to stay there. He only wants to visit you like He visits Purgatory and then He returns to the Sun Absolute. That's where He belongs. But He leaves with you, in your Kes<sup>d</sup>janian living, an atmosphere, and that is like the Holy Ghost. It will be able to give you at certain times really the wish and the power to continue regardless

of the difficulties that you will experience because the body is not going to give you up and it will pull you back time and time again. And you'll have this constant fight on your hand, and you'll have it on your hand all the time until you die. That's the only time when you will taste freedom. If you Work you can do away with your body in time but you have to know how to place it. You have to know that it has requirements which are legitimate. But you should not indulge and you should know at what particular time you should say no. When you can do this the body will recognize it and it will then be submissive to that what could become your consciousness because the consciousness then will go to the proper place in your head and will start to govern from there and then the word from there will be law for the body and the body will become an honest servant. Honest. That's what it has to be. Honest. Don't exaggerate. If it has pain it has pain but don't feel more pain than you have. Don't complain because it makes it much worse. Even cutting your finger is not so painful as you think, it is because you see blood. You try it. Cut your finger. Put your finger immediately, the other finger, on top of it. It closes it up, there is no pain, I assure you. There is a little knocking of the blood but no pain as such. Pain is only because you happen to see things and then you fantasy about it then, of course, you think you ought to feel it and as a result of course you will feel pain. Observation of that what is the condition of your body when your body has learned how to sense, all that kind of a pain, all that kind of a distortion, will disappear because you can be awake to it.

To Work for yourself means to put the body in the proper place and to allow it what is needed. To allow it food properly prepared. Right. Not too much, again not too little. Enough. Allow it what it needs. Consider how it is affected by feeling and if feeling has to

express itself in such excesses. When you describe your body try to be honest and don't use exaggerated words. When you make it work, when it gets a little out of breath, when it lifts a little bit too heavy a thing, don't be a fool. But keep it active. Otherwise it will rust. And it will unlearn what it's supposed to do when it really becomes a servant. It's not easy for the body to give up what it has already acquired, not only the habits but the way of living and the way it feels it is entitled to all the different things that you have given it and in which you have indulged because you were body 90%, so of course you loved it. Sleep. I've said it before. We spend much too much time that way. You're not interested in saving time because you don't think that that time is important yet. Someday you will. Maybe someday there won't be any time to do things because too many things have to be done and you still have to do it in an unconscious way in a length of time. The more you grow, the more you will really wake up, the more you will understand how time can be condensed and that that what has to be paid in the coin of Mother Nature can be paid in the coin of Kesjan realm. Ultimately you can pay with that what belongs to your soul in one thirty thousandths part of what you otherwise would have to (have to) pay for. Almost I would say just a single thought of a real kind is enough to keep Mother Nature shut up. But this is Work, of course. Your body is your means. It is the instrument with which you Work. And for that reason it has to be under that kind of a control and ultimately it should not say anything and just wait until you demand it to do things in accordance with your insight. That is, your feeling, that is, your emotion. And in accordance with your knowledge which of course should be conscious and should be exact. I say not exaggerating, not indulging, but to Work honestly, like for ordinary life you work honestly for what they pay you.



That you expect in your learning that you will receive honestly for what you're supposed to learn. Much of that of course is not true, unfortunately, because our system of educations really are quite warped. But whenever you do it for yourself you know that honesty can be there in reading a book and that at the time you say this book is not worth it that then you have a right to throw it out the window. But at the time when you find something that is worthwhile, that you honestly spend the time to extract from it whatever is in it so that you really can say I have digested it and I've paid the proper value to that what was represented by that book, by the author who wrote it or however it happened to be in existence. This is what I mean when you read All and Everything. I've said before that you don't realize what went into the book. You never will know because you were not there of course and that what now is a memory and someone else might tell you is not the same as the experience, and the only thing you can go by is when you read it and that you can extract more and more from it. And it becomes really a source, not of information, but of inexhaustible understanding. And the more you now have toward that book and G. in the background of it, the more you see how much there is in it-- and when you have read it three times and then you read it three times in-between the lines. But you see when you read it that way you read it without pronouncing anything at all. And you read it then as if you sit in front of it and you try to let it imbibe you, as if you become imbibed, as if you can drink it in in a different way because that what is between the lines is the atmosphere created by the totality of the ideas as they are in that book, in their depth, not in their surface as represented by the ink. But that what is really beyond all of that and the depth depends on your wish to understand it. And understanding depends on your wish to experience. And experience depends on how you

take the ideas and put to practice whatever you now wish, fervently to extract from it what really can give you something to live by. Here is your life. You will go into it again. Everything of the rest of the world, everything that belongs to your world, will tell you to go back in exactly the same way as before, sometimes as if nothing has happened. I would suggest don't let it. Try to be very careful that you're not going to be caught and that for this period when you have now an idea that we did a little bit of Work, that now this attitude should be for you every time when you wake up in the morning, that you're not going to be caught that day like you were caught the last day. That you profit by whatever you have experienced and that the acknowledgement of that what may have been wrong or at least that you were incapable of changing it, that some day you will be able to change it and that in the morning you start out with that wish because it has to start with a wish, otherwise it won't be there. It does not start with your knowledge that you failed. It starts only when you really feel it and it is part of you and that you then, because of your feeling, you cannot live with it. You can live with your mind telling you all kinds of nonsense about yourself because your mind is clever enough to cover it up. But your real feeling never will cover it and that will keep on. I say that is what strikes the note because that feeling, as an emotional quality, is a sound for you. Because the feeling, when it actually feels, is also similar to a rate of vibration in the ether of your heart. And the more you now live, the more you will know that that could start to function in a certain way and the more, when you hear it correctly, you will know it will continue to sound permanently until the time it has to be given up because Infinity calls you out of a state of finiteness. Go back to life now. Week after week, again and again. And then what, and how will you be? And what will you take out of this with you? And how will you

then meet the same conditions and how will you pour into it something different and how will you continue to live in order to wake up so that when you are awake you will know the road to the Kes<sup>d</sup>janian body, So that you can leave your physical body after having paid all the debts, and that you live then knowing that it is no longer necessary for God to call you but you go on your own because you know that is really where you belong. You don't belong in your body. It's a temporary affair. You belong in your Essence. You belong (in) your inner life. Your inner life is your emotion, that's where it starts and when you refine it so that it becomes independent of the expressions and manifestations of the physical body, you reach the Essence of it. I've called it once, you know, Quintessence. Five times in accordance with the five times of Objective Morality. Those are the five essences of constantly fractionating that what is the essential part of yourself, as your emotion proceeds that you purify it and finally the residue will be that what can, you might say, be on its own even without form. This is the Essence of Essential Living. Simply to be and not to require any form any longer. It is a long road on that and the first stepping stones we are just making because there's a little bit of a bell sounding. We know it, we know the sound of it because it wakes you up. It is still a little bit like an alarm clock. Sometimes it is as if it has been forced on you and sometimes it is submission to that what is still the rules of the body--we do not know how to get rid of it because the alarm is not strong enough as yet. The only thing that will actually still it and what will remain with you is when for some reason or other that what is your own sound will be struck. And you have to be open to the possibility of it being struck. And whenever you pray you hope that something, you don't know what because you cannot define what God will be--you say it in such terms of course

hoping that God will strike your bell, that He will call you, that He at the proper time will tell you to wake up. And how will you be even when you have such thoughts? The thought that you have to get up then, regardless, regardless of how tired you are, how sick and tired you are of ordinary life, regardless of how critical you are, regardless of what you know of yourself, how you sometimes dislike yourself--you get up! That's all. Don't stay in bed. Because the waking-sleeping state is like a bed and you are stretched out and you enjoy it and the covers are still over you. And what is this, this desire to wake up? It is that someone, sometimes you hope it is God, takes the covers off you and says get up. How you hate Him at such a time. And how, when you get up, how you then love Him. This is the conflict in which we all are. This is the way you have to learn how to live because the conflict will last for a very long time. And very good, otherwise you might fall asleep. And until every one of the different cells in your body has been changed and has reached a different kind of living so that that what is important organically for you has changed itself into a different kind of form, and that even when the body in the ordinary cells and the blood and so forth doesn't circulate, that then what remains of your spiritual existence made up this time of the kind of cells that have that kind of a density and as food for the maintenance of Kes<sup>d</sup>jan and ultimately, differently, a little bit for that what becomes your soul body, that that what is Hambledzoin then fills the blood vessels of that what is now of a spiritual kind. How will you manage it? How will it be there? How will you actually become responsible? What is there of your "I" to take that particular management in hand? How will you create in this "I" that what you believe God to be? This kind of prayer should be with you when you pronounce the words "I will die" early in the morning and then you say "So God help me". For one minute you stand still, <sup>2</sup>just where you are



when this thought comes to you. You stand and you wait. And at that time everything that you do know about yourself comes by and you relax and you yield and you urge yourself to devote that one minute to the thought of what your life ought to be and that you hope that the strength will be there. And you hope that during that day there may be a few moments in which you recognize the validity and the nobleness and that what is really purity of gold in your life as a replica of that what God could become if you only constantly wished to devote whatever time you have in the service of the Lord. This is the kind of thing you have to remember. This is what you, stupid as we are, can pray for. Because that is the honesty that is required between your consciousness and your conscience. This will give you real honesty because it will be based on a conscious consciousness which you know to be correct because that is based on Absolute Truth, as fact, which you have gathered in experience. And for that reason your conscience will really be able to tell you because it has then the truth received from that what is Consciousness, and as a result of this Conscience<sup>it?</sup>(you) will be very difficult really to try even then to execute what you know, what you feel and what you think. You will hesitate. At that moment you ask: So help me God--in my will to be what I should be because I wish to be a Man.

Goodnight.